IMPRIMATUR,

Guil. Jane. R. P. D. Hen. Epis. Lond.
à Sacris Dom.

Nov. the *9th* 1678.

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8

A

SERMON

AT THE

FUNERAL

OF

Sr *EDMUNDBURY GODFREY*,

One of His Majesties Justices of the Peace,

Who was Barbarously Murthered.

Preached on *Thursday* the last day of *October* 1678.
In the Parish Church of St. *MARTIN in the Fields.*

By *William Lloyd* D. D. Dean of *Bangor*,
One of His Majesties Chaplains in Ordinary.
Vicar of the said Parish of St. *Martin.*

LONDON,
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MDCLXXVIII.

A

Funeral Sermon,

ON

2 SAM. iii. 33, 34.

33. *And the King lamented over* Abner, *and ſaid, Died* Abner *as a fool dieth?*

34. *Thy hands were not bound, nor thy feet put into fetters: as a man falleth before wicked men, ſo felleſt thou. And all the people wept again over him.*

IF I could at any time allow my ſelf to tranſgreſs the rules of this place, to Preach without a Text, it ſhould be now, having this ſubject before me. Here's a ſubject that makes it's own Sermon and its own Prayer. *The Blood of* Abel *ſpeaks*, ſaith the Apoſtle. This Innocent Blood ſpeaks and cries *Heb.* xi. 4.

in the Ears of God, (the All-knowing God that hears matter without words;) it ſpeaks and cries aloud to him for Vengeance: *How long,* Rev. vi. 10. *O Lord, holy and true, doſt thou not judge and avenge?*

It ſpeaks to you, to your eyes, and to your hearts, many ſad and aſtoniſhing things. I judge of others by my ſelf; I do not hear, but I feel what this ſpeaks to me: It ſpeaks in ſuch Language as this,

Oh my Friends! I ſpent my life in ſerving you. It was my buſineſs to do Juſtice and ſhew Mercy. See what I had for it, Inſnared and Butcher'd by wicked Men againſt Juſtice and without Mercy. How many things did I endure e're they brought me to this? How many Lies were you told the mean while, to hide it from you? How many deaths have I ſuffered before Death came to relieve me? And if that would have ſatisfied them, if they would but have Buried me, you ſhould have heard none of all this. But their Malice went farther; My poor mangled macerated Body muſt be thrown out to Birds and Beaſts, and my Name to the obloquy of worſe men. Then it was time for me to ſpeak for my ſelf, and God brought a number of you to hear me: then

then I ſaid, ſee, ſee, O my Friends, how they have uſed me! Behold the Spectacle they have given you.

I ſaw it among the reſt: It was a moſt diſmal ſight, ſuch as that which we read of. *It was ſo, that all that ſaw it, ſaid, There was no ſuch deed done nor ſeen from the time that we firſt came to be a Nation, till this day.* Judg. xix. 30.

'Tis poſſible I might find ſomething like it among other Nations; but I ſhall confine my ſelf to what we find among the people of God. And of all that God delivers to us in Scripture, among them, I think there is no example like that of the Murther of *Abner*, which occaſioned thoſe words which I have choſen for my Text. And becauſe I do not intend to dwell upon that, I ſhall ſhew you (but briefly) theſe three particulars in it,

Firſt, the Perſon; ſecondly, his Sufferings; and thirdly, the Conſequences of it.

Firſt, the Perſon; that was *Abner*, an eminent man, both in dignity, and alſo in uſefulneſs among his people.

Secondly, His Sufferings; a bloody violent death. And herein I have three things to conſider.

Firſt, the kind of Fact: He died, he fell by

wicked men: He was Murthered by *Joab* and *Abiſhai*.

Secondly, the manner of it; Perfidiouſly and cruelly, with ſhew of the greateſt Friendſhip they inhumanly killed him.

Thirdly, the Authors of it; Such as can pretend Friendſhip to deſtroy; ſuch no doubt are wicked men, the moſt dangerous ſort of wicked men. By ſuch a Wiſe man may be caught, and die like a Fool; a mighty man may be deprived of the uſe of his hands; a wary man may be deprived of the uſe of his feet: There is no fighting with ſuch, nor no running away from ſuch an Enemy.

This *David* expreſt in his Lamentation, which moved the People to theirs, and that was the conſequence of it, which comes laſt to be conſidered.

I ſhall repeat you my Text, that you may ſee how all theſe parts lie together.

The King Lamented over ABNER, *and ſaid, Died* Abner *as a Fool dieth?* Could he make no ſhift for himſelf? Why couldſt thou not fight? *Thy hands were not bound. nor thy feet put in Fetters,* why couldſt thou not run away? The reaſon is plain, thou couldſt do nothing to help thy ſelf. Thou wert caught in a trap. *As a man falleth before*

fore wicked men, ſo felleſt thou. This the King having ſaid, *all the People*, who wept before, now *wept again* over *Abner*.

For the Perſon here ſpoken of; He was a (*a*) Prince of the Blood, (*b*) Couſin German to King *Saul*, and General of his Armies all his Reign. He was an excellent perſon (as (*c*) *Joſephus* deſcribes him) for Counſel, & Courage, and Diligence, & Experience in affairs. There is ground to believe this from Scripture, which makes him after *Saul*'s Death, to have been the only ſupport of his Son and Succeſſor *Iſhboſheth*. 'Tis ſaid 2 *Sam.* 2. 8, 9. That *Abner took* Iſhboſheth, *and made him King over all* Iſrael. He might, in all probability, conſidering the others weakneſs, as eaſily have made himſelf King if he pleaſed. But he was true to his Relation and his Truſt. In this Chapter, at the ſixth verſe, *He ſet himſelf with all his might for the Houſe of* Saul.

(*a*) (*b*) 1 *Sam.* xiv. 50.

(*b*) *Joſepho dictus.*

(*c*) *Joſ. Ant. Jud. lib.* 7. *c.* 1.

Amidſt his cares and concerns for the State, he was not forgetful of the Church, as appears by his Dedications, 1 *Chron.* xxvi. 28.

I find nothing that can any way blemiſh his Memory, unleſs it was ſomething contained in this Chapter; where it is ſaid, that he was charged by *Iſhboſheth*, with diſhonouring the Bed

Bed of his late Maſter, *ver.* 7. He asketh him, *Wherefore haſt thou gone in unto my Fathers Concubines?* *Joſephus* believeth the information was not true; and it ſeems not ſo likely of one of his age, being then above ſixty years old when the King charged him with it.

Joſeph. Ib.

The more cauſe he had to lay this to heart. it made that great man think his Service miſplaced, and that God was not pleaſed with what he did for *Sauls* Family, in oppoſition to *David*, who had a better title to the Crown. He knew that the Government was not yet made Hereditary, but that it was conferred immediately by God, who had decreed that he would take away *Saul* and ſet up *David* in his ſtead. And reflecting upon this, *Abner* ſwore he would now make amends for his Error, he would bring over the Kingdom to *David*.

2 *Sam.* iii. 9, 10.

This *Iſhboſheth* heard; and durſt not gain-ſay, nay, it ſeems he conſented to it, by what followeth: For when *Abner* ſent to *David* for Terms, and he required this preliminary point, that his Wife *Michal* ſhould be ſent home to him; we read that *Iſhboſheth* uſed his Authority in the matter: He ſent for his Siſter *Michal*, and delivered her to *Abner*, to take her with him

2 *Sam.* iii. 11.

Verſe 13, 14, 15.

him when he went to perfect his agreement with *David*.

This being ſuppoſed, that he had *Iſhboſheths* conſent, I do not ſee what can be blamed in the conduct of *Abner*; I ſee much to be commended in him, eſpecially conſidering the greatneſs of his Birth, and how near he was to the Crown, and in what probability he ſtood for it; that notwithſtanding all theſe temptations, he ſtill adhered to juſt and right, he kept his Loyalty to his Prince, he did all poſſible Service to his Country.

He was about the greateſt work, to ſecure both the peace and the Religion of God's people, in uniting them under the government of *David*; when unexpectedly he was taken off by Death, which is the *ſecond* thing I am to conſider.

His Death was Untimely, and Bloody, and Treacherous.

Firſt, Untimely; for he was then in the midſt of his Buſineſs. He had been at *Hebron* with *David*. He had made his terms with him; ſuch as would have united all *Iſrael* without a ſtroke; ſuch as would have ſaved *Iſhboſheth's* life, as appears by what follows, 2 *Sam.* iv. 1. (which confirms me in what I ſaid 2 *Sam.* iii. 20, 21.

ſaid, that he had his conſent along with him; For there it is ſaid) *When* Saul's *Son heard that* Abner *was dead, his hands were feeble, and all the* Iſraelites *were troubled.* Then, and not before, the reins of Government fell out of his hands. He could hold them no longer, when his friend *Abner* was dead, both his and all *Iſrael's* hopes, depended upon *Abner's* ſafe return.

And he was ſo far towards it. He was then upon the way, when he was fetched back to *Hebron* by a Meſſenger in *David's* name. So *Joſeph.* Ib. *Joſephus* underſtands thoſe words in the 26th verſe, *But* David *knew not of it*; It was in *David's* name, but he knew it not.

2 *Sam.* 3. 27. And when *Abner* was come back, even at the Gate of the Royal City, he was met and received by ſome friends whom he did not ſuſpect. They had him apart from his company, they brought him into a lone place, *Joſeph.* Ib. ὡς ἐν ἀπορρήτῳ ſaith *Joſephus*, to tell him ſomething which the King had forgot. And there he ſoon had his Meſſage; it was a Stab, that put an end to his life.

The Authors of this fact were as ſoon known as the fact it ſelf. They were *Joab* and *Abiſhai*, the Sons of *Zerviah*; men that had a pretence

pretence to do this, in revenge of their Brother whom *Abner* had ſlain ſome years ſince in defence of his own life. Revenge was an ill reaſon; but the Scripture mentions that, as the only one they had to give. The true reaſon was (ſaith the Jewiſh Hiſtorian, who is herein followed by moſt Chriſtians,) becauſe they feared that among *Abner's* Terms, this was one, to keep his place, to be General of the Armies of *Iſrael*. That interfered with the Ambition of theſe men, who were reſolved to have all the power to themſelves, to admit of no ſharer. They would ſcarce take in the King himſelf; Even He complained, they were too hard for him, in the laſt verſe of this Chapter. *I am weak this day, though anointed King, and theſe men the Sons of* Zerviah *are too hard for me.* It appeared they were ſo, by this, that he durſt not call them to account for it.

2 *Sam.* iii. 27, 30.

Joſeph. Ib.

But he did all that he could. He diſclaimed, he deteſted the wicked fact; He curſt the Authors of it moſt bitterly. He expoſed them to the people; requiring them all to mourn for *Abner*, and to ſhew all poſſible ſigns of it, by renting their clothes; and putting on Sackcloth, which the people did moſt willingly

2 *Sam.* iii. 28, &c.

lingly, and *Joab* durſt not but do it among the reſt. In this mournful array they attended him to his grave. The King followed him weeping, and *all the people wept with him*, ſaith the Text.

When they had buried him, the King pronounced the ἐπιτάφιον θρῆνον, the funeral Song, for ſo the word קינה ſignifies, which being in *Joab*'s and *Abiſhai*'s preſence, it was a freſh mortification to them, as well as a juſt honour to *Abner*. *The King lamented over* ABNER, *ſaying*, &c.

I intended all this but to ſhew you in Scripture a Record which God hath given us of his peoples behaviour in ſuch a caſe as we have before us. Such as that in divers reſpects, though very different in many other. And yet whereinſoever they differ, if their caſe exceed our's in ſome reſpects, it is exceeded by our's in ſo many more, as may ſufficiently juſtifie us, and oblige us to the like Lamentation.

Only bating this one Circumſtance, *Abner*'s high birth and quality, being a Prince of the blood, and ſo nearly allied to King *David*; (which, together with ſome other public conſiderations, might well oblige *David*

vid himſelf to be preſent at his Funeral. This we have no reaſon to expect of our King, who hath done in other reſpects more than *David* could or durſt do for *Abner*. But waving this,) we have all other Conſiderations, ſome greater than what God's people had in my Text, to weep and weep again, in our private and in our public Lamentations.

Firſt, the Perſon, and his Perſonal Accompliſhments, were ſuch, as, though I would not compare them with *Abners*; yet I would not leſſen him by declining the Compariſon. They were very conſiderable in his rank. He was a great bleſſing to this place, and will be ſo underſtood, as all God's Bleſſings are, by the loſs of them.

But ſecondly, for the Kind of our loſs, for the things that he indured, for the manner in which he was brought to it, for the Treachery and Barbarity of it; Theſe things are ſo far above all that were in *Abner's* caſe, that we cannot admit them into the compariſon.

Thirdly, For the Authors of *Abner's* Murther, they were known, by this, and one more, that of *Amaſai* whom they killed in

like manner. But for our's, they are unknown. We are yet to inquire for them, and we have reaſon to fear we may find them too late, and yet too ſoon.

Laſtly, For the Conſequences, I ſhall ſhew you how the King hath lamented it; and how, beſides all that we have done, we are yet to do it ſo as to make the beſt of our loſs; To ſow in Tears that we may reap in Joy. That is the End and Benefit of our Lamentation.

Firſt of the Perſon, I muſt crave leave to ſay ſo much as may juſtifie the public ſorrow upon the account of an Extraordinary loſs. And being my ſelf particularly concerned in it, I may be allowed to ſpeak with the more freedom. 'Tis all the way I have to ſhew my Gratitude for the many good offices that I among many others received from him, while he was living. And what I am to ſay, I have ſo well conſidered, that I do not fear to be ſuſpected of Flattery by any that knew him ſo well as moſt of you did in this place.

As to thoſe things which belong to a private Chriſtian, I ought to know him better than moſt others; and I did know *that* by him which gives me abundant comfort in his Death. I knew him to be a Juſt and Charitable man, a Devout, a Zealous

Zealous and Conſcientious Chriſtian. His Religion was more for uſe than for ſhew. And yet he was conſtant in all the acts of Gods Worſhip. He loved the Communion of the Church, as well out of Judgment as Affection. And though the compaſſion that he had for all men that did amiſs, extended it ſelf to allmanner of Diſſenters; and among them he had a kindneſs for the Perſons of many *Roman-Catholicks*: Yet he always declared a particular Hatred and Deteſtation of *Popery*. I ſay this on purpoſe to be remembred, (becauſe ſome would have him a *Papiſt*, or inclined that way,) I never pleaſed him with any duty I performed, at leaſt he never thanked me for any, ſo much, as he did for thoſe Sermons which I preacht here againſt Popery.

But theſe things are leſs conſiderable in our loſs, we are more concerned for what he was in his Publick capacity. And for that he ſeem'd made and fitted up with more than ordinary care: God ſeemed to have ſingled him forth, and deſigned him to be the Uſeful man that he was in this place.

He was compoſed for it, both by Nature, and Education, & Choice, & Study, & Practice: I know not what could be added to make him fitter than he was. He

He was (as it were) Born to be a Juſtice of Peace; his Grand-father, his Father, his elder Brother were ſo before him. The two laſt were alſo Members of Parliament. His great Grand-father was a Captain, which was conſiderable in thoſe days.

His Education was ſutable to his Birth; being brought up at *Weſtminſter* School, from whence he was ſent to the Univerſity, thence to Travel in forein parts; then he came to live in the Inns of Court, where wanting health, he retired for a time into the Countrey: And now all our hopes of him might ſeem to have been defeated at once. But that God, who by his Providence, deſigned him for this place, brought him back with an intimate Friend and Relation; who having ſuffered much for the late King, whoſe Servant he was, turned what he had left into Money, and to make the moſt of that, employed it in a Wood-yard in this Pariſh.

Our Friend could have no great Eſtate, being the tenth Son of his Father, who had four Sons younger than he was: and his Father was a younger Son of his Grand-father: So that though his Father had a plentiful Eſtate, and his Grand-father one of the faireſt in his Coun-

try

try, yet but a ſmall portion of theſe could fall to his ſhare.

But what he had, he laid it out as Partner with his Friend, and ſo improved it, till he had wherewith to live like himſelf. And then, he that was never bred to a Trade, needed not be perſwaded to eaſe himſelf of it. He found other buſineſs more equal to his Soul: Which having practiſed at firſt, with his other employment, afterwards he withdrew from all other buſineſs to this. He dedicated himſelf wholly to it; made his Country his Family, this Pariſh his Wife and Children; attended wholly to their good; to keep up Law, and Juſtice, and Safety, and Liberty; to ſave others from violence and wrong, to reduce them from diſorder and idleneſs.

He was perhaps the Man of our Age, that did the moſt good in that Station: I ſhould not doubt of it, having ſo great an Author. He that ought to know beſt, hath often ſaid, *Sir* Edmund Godfrey *he took to be the beſt Juſtice of Peace in this Kingdom.*

He knew what he had reaſon to expect would come of this, the emulation even of good Men, for they are but men. And he ſhewed his own infirmity in this, that ſometimes he

was

was troubled at it. But for others, he deſpiſed whatſoever they thought or ſaid. He knew before hand the price of doing his duty, how many ill men he muſt diſpleaſe, what Scoffs and Cenſures he muſt indure, what hazards he muſt run. And this was all he expected for his labour.

He thought it worth the while, to ſuffer this for God's Glory and the Public Good. 'Tis vulgar Virtue that puts men only upon ſafe good things. 'Tis Virtue in its Perfection, when one dares do well, and ſuffer for it. And of this degree, he ſhewed ſome as great proofs, as perhaps have been given in our days.

In the Plague-time, who would have done as he did? not only to ſtay here, but to expoſe himſelf upon every Occaſion. It was much to indure the very Air; that, beſides its own Putrefaction, was filled with the ſteams of ſo many thouſands of dying-breaths. It was fearful to ſee and hear the mournful Objects and Cries that went hourly every-where about the ſtreet. It was a deſperate thing to Fleſh and Blood, to converſe with them, and to be in the midſt of them. God knows, when I am called to this, how I ſhall perform it; But he did, what I have even trembled to hear; He fed ſo many

many poor with his own hands, distributed as well Physic as food, exposing himself to be pulled and haled by them sometimes. And that which exceeds all the rest, where the Officers durst not, he went himself into the Pesthouse to seize on a Malefactor.

These are instances of so high a Courage, so undaunted a Zeal to Public Good, that if we should have the like occasion again, (which God forbid) we could scarce hope to find the like Instances. He could not shew the like himself at other times.

And therefore I shall the more easily pass over those things which in themselves were very considerable; those Watchings, and Hazards, and Toils, which would have been great matters to others; But they were less to him, because he had inured himself to them. They were by long and constant practice become so natural to him, that he seemed to have left himself, no sense of any Labour, no Wearines of watching, no Apprehension of Danger, in any thing by which he might do service to God, the King, and his Countrey. There are but few such men living, the greater is our loss by his Death.

A great loss, if he had died a Natural Death. Then we should have submitted to the will of God. And so we must now. But we could easier have done it, if he had lived out his time, and done all the good we could have hoped from him. If he

had lived the Age of a man, as his Grandfather did;
Psal. xc. 10. or as his Father, to that which *Moses* calls Labour and Sorrow; or as his Mother, who is eighty six years old, and yet living. How much good might one do so qualified as he was, so disposed, so resolved, so verst in Business? How much more good might he have done, if he had lived to those Years? But to be taken off at six and fifty, as he was, when he might have lived much longer, to go on doing still as he did; the thought of this hath much uneasiness in it.

But then farther, to think how he was taken away; by a violent Death; He was Murthered; The very mention of this strikes horror into one that considers it. Human Nature abhors it. Much more, Grace in Christians; whom God hath strictly forbidden it, by all the Laws that are given to Christians.

But then, to murther a Magistrate, that should be the Keeper of those Laws; This is so much beyond Common Horror, I know not how to express it. If it were an Assault, if it were a false Imprisonment, much more if the Murther, of any other person, the Magistrate is he that should punish it. But that he should be murthered himself! To murther *Him*, it cannot be without the highest Affront, to Authority, and Laws, to the King, to the whole Nation, to God himself. Alas! that such wickedness should be done in our Nation, in this City, in this Place. But

But eſpecially upon ſuch a Magiſtrate, that was the bleſſing of this place. They could not hurt him, but they muſt hurt us all, for whom he lived, and cared, more than for himſelf; for whom he alſo died, as we have too much reaſon to believe. Conſidering this, it concerns us all to know how he died.

There are ways, that a Wiſe man may die like a Fool; that he can neither fight nor run away (as my Text ſhews us). Thus died *Abner*, and thus died our Friend; and this heightens our horror above meaſure. Had he died by ſudden chance, or by open Malicious deſign, it had happened to him as it hath done to many others: But perhaps never any was Murthered as he was, ſo treacherouſly and baſely, and with ſuch bloody and barbarous Cruelty.

For the Treacherouſneſs of it, if *Abner* were catcht ſo, it is no wonder. 'Tis no hard thing for any one that hath made himſelf baſe enough; that will violate his Faith, and break the bonds of human ſociety; to call another aſide, and ſecretly to cut his Throat. The pretence of common Friendſhip is enough to enable any one that is wicked enough, to do this.

But in our caſe, there was no need of ſo much as that pretence or colour of Friendſhip. Any Stranger might do it to a perſon of ſo eaſie acceſs; one that never denied himſelf to any one

that had need of him; one that neither feared force, nor affected ſhew; and therefore never took ſo much as a Servant along with him. He was at every ones call, to do that which was his daily buſineſs; to make Peace, to do Juſtice, to do any good to any Perſon. Was it not a worthy Prize to get ſuch a one into their hands? Oh Cowards! that could go ſuch a low mean way to take him. Oh Monſters! that having taken him, could find in their hearts to do him hurt.

Well, he is now in their hands, as he thinks, to do them Service in his place. What buſineſs have they for him? What they ſaid, we are not able to gueſs: But what they did, appeared by woful tokens in this poor body.

God knows where they kept him. We know only it was under reſtraint; and 'twas not altogether in darkneſs, by the Wax-candle-drops upon his Cloaths; and therefore it was not altogether Hell upon Earth; though it was like it in his uſage, that Helliſh uſage that he indured.

Ah poor Soul! How many comfortleſs hours did he reckon in that mercileſs Trap where they kept him? How many inſulting words, how many reproaches did he hear? What Racks, what Bodily tortures might he probably ſuffer? And what Cordial, what Refection to ſupport him under all this? We know nothing but what appeared in his Body; his ſunk Belly, his empty

Sto

Stomach, his blancht Tongue, were all witneſſes of his Chear. *My Tears are my Meat day and night, while I call upon my God.*

Yet we cannot ſay they ſtarved him. God knows what they would have done, had they had time; but in all likelihood, it was the fear of Search that haſtned his Death.

And the ſame death it was, that they deſerved ten thouſand times over. They can ſuffer no worſe (if they are taken) than this, to be Strangled, and then the Law hath done with them. But when they had Strangled *him*, they had not done with him ſo, he muſt be caſt forth to the Birds & Beaſts: and that with the formality of a Sword thruſt through his body, that if men came to find him, they might judge that he had killed himſelf; Whether it were to ſave themſelves from Suſpicion, or whether out of malice to him, or whether both theſe together, God knows.

Sure enough, it was the worſt they could do to *him*: It was that which being believed, would ruin all that they had left. All that they could not reach, the Law would, if he had Murthered himſelf. It muſt have ruined his Name, it had forfeited his Eſtate, it had brought a blot upon his Family. Nothing could be done more to ſhew their Malice, if that were their meaning.

If they rather ſought to hide their own Guilt, it was ſurely an Infatuation from God: He took away

away their understandings, that they could not consider those things which every Child could not but observe. What, would none miss his Band, or take notice of his clean Shoes? Would none look for the effusion of Blood, or take notice of that which hindred it, that so manifest Coagulation? Twenty things more that have been considered elsewhere, and are not to be repeated in this place.

It was surely an Infatuation from God. Who having suffered them to run on in their sin to the utmost, to make that scarlet sin of Murther, even blush at it self (if it were possible); having suffered the Devil to teach them every thing else that he could think of, to consummate the Ruin of this good man; yet was pleased so to take away their understandings, that they could not see so many evident proofs as would be made to all the world; of his Innocence, and of their horrible wickedness.

But now I speak of Discovery, me-thinks I see you all stirred up, as it were, expecting that I should name you the Persons that did this bloody Fact. I would I could, for sundry reasons. But I cannot pretend to that. I can only say with *David*, they were *Wicked men*. He was the common Enemy of all such, and it pleased God to let him fall into their hands. He fell by the hands of *Wicked men*, that is certain.

But if you would know more, I will endeavour to shew you how possibly You may discover them.

Perhaps

Perhaps ſome that are wiſer, would be afraid to go ſo far. But why ſo? I ſpeak for *him* that feared nothing, but to loſe an Opportunity of doing good. And in hopes to do good by it, I will be ſo far like him; I will not fear to go on with what I offered, as to the diſcovery.

There are three things to be chiefly conſidered in this matter. Firſt, Mens Actions: Secondly, Their Intereſts: and Thirdly, their Principles. We ſhall conſider each of theſe,

Firſt, their Actions and Practices. Since we know not who they are that were the Authors of this Wickedneſs, at leaſt can we find who they are that are not willing we ſhould know it? They that have practiſed, and intrigued to this purpoſe, to endeavour to hinder the Search, or the Diſcovery; if they knew what they did, we have reaſon to judge they were concerned, for themſelves, or for their Friends.

You cannot but remember the duſt that was raiſed in the week when the Search ſhould have been made; thoſe Calumnies, & thoſe various reports that went about, as it were, on purpoſe to hinder the diſcovery. One while he had withdrawn himſelf for Debt; Another while he was Married, & that not very decently; Another while he was run away with a Harlot; even what the Father of Lies put into their heads.

At laſt, when they knew what they intended to do with him; they prepared you to expect it, by giving out that he had kild himſelf. You know how impati-

ent

ent they were to have this believ'd. I was told it ſome hours before the diſcovery, that he was found with his own Sword through his Body. Others could tell that he had two wounds about him. Theſe things were found to be True ſome hours after.

But then they deviſed ſundry Untruths to colour it. It was ſuggeſted that it might be done in Diſtraction, which (they ſaid) was an Hereditary Diſeaſe in his Family, that his Father and his Grand-father had it before him; that this Diſeaſe being ſtirred up by ſome miſ-apprehenſions, wrought that direful effect upon him, to make him kill himſelf.

Theſe things (from whatſoever Author they came) being confidently ſaid, were as eaſily believed by them that knew nothing to the contrary. I confeſs I knew not what to think my ſelf, till I ſaw the contrary with my eyes. When I ſaw he was ſtrangled as well as thruſt through, I ſoon conſidered, that no man could kill himſelf both thoſe ways.

And then for the Scandal that was raiſed of his Family, I found upon inquiry, that all the colour they had to ſay it, was only this: that his Father was ſometime afflicted with Melancholy, almoſt to Diſtraction; but it was before he was fifty years old; he ſoon recovered of it, and lived till the eightieth year of his Age. Beſides, I am informed, that there never was any appearance of the like Diſtemper in any one Perſon of all that numerous Family: Nor did any of his Relations ever come to an untimely end, as has been falſly reported.

For

For the Melancholy that was obſerved in our Friend, I think none, that knew him, ever thought it Diſtraction, or any thing tending that way; but a thoughtfulneſs ſometimes, that proceeded from the Intricacy and Multiplicity of Buſineſs. I believe the weightieſt buſineſs that ever he had, was that which made him ſay ſome Days before his Death, *I am told I ſhall be knock'd in the Head.* He ſaid this in my hearing, without any great viſible Concern. He continued the ſame he ever was, in his daily Converſation; Serious in Buſineſs, but Chearful and Pleaſant at other times. Thus he uſed to be alway. He was ſo the laſt day of his living life; that is, till the hour that we loſt him. And how he was afterwards, I ſuppoſe they beſt know, that were the Authors of theſe Rumors. That's one way to try men, I think, by their Actions and Practiſes.

A Second way to find out the Authors of any Fact, is to conſider who they were that were concerned to have it done. It was *Caſſius*'s word, *Cui bono?* For whoſe Intereſt was it? Now conſider for whoſe Intereſt it was to kill this Perſon.

They muſt be ſome that were not ſafe while he lived; or ſome that might be the better for

his Death; And that in ſome conſiderable meaſure, ſuch as would requite all the danger they were to incur by it.

If you know of any that could not think themſelves ſafe while he lived, you have great reaſon to believe you know the Authors of his Death. I have not ſo far been Privy to his doings, as that I could be able to enter into this Secret.

Much leſs to know of any Perſonal Malice againſt him. He that was ſo tender hearted, even to thoſe whom he puniſhed, could not provoke any one to this height of Revenge.

Much leſs were they Robbers, or any ſuch Poor Rogues, that kill men for what they have. Theſe did their work *Gratis*. They left him all his Money. They took nothing but his Band, except Papers.

'Tis therefore very credible, that the Authors had ſome other Intereſt that moved them to it. And that ſeems rather to have been, againſt the Government and the Laws. They knew how firm he was in his Duty to both; and perhaps they had tried it in ſomething elſe than we know of. If ſo, they could not but think it worth their while to ſend him out of the World. One that durſt do his duty, when he knew, whom,

whom, and what, he ſhould provoke by it; One that would give ſo ill an Example to other Magiſtrates, which if followed, might be the Ruin of their Cauſe; What could they think of ſuch a man? We cannot ſcare him, We cannot bribe him, but we can kill him. They could not have thought of a more Compendious way than this

Eſpecially, if the killing of him would diſhearten others, and ſo be a means to weaken Authority and Laws. Such men cannot but know, that Publick-Spirited men are not ſo many; and they that are, are but Men; They may be daunted, they may be diſcouraged. And what can do that, more, than the Terror of ſuch an Example?

I doubt not, they that did this, would rather have done it Publickly for that reaſon. As we hang up Thieves, for Example to others; ſo to hang up Juſtices for doing their Duty; Oh that would be a pleaſant thing indeed!

No, Gentlemen, we are not come to that yet. God knows, what we may come to for our Sins, and by your Means. But it will be the longer firſt, if the Laws can find You out. And towards that, we have ſome gueſs at you by this Token; They that are againſt the Eſtabliſhed

Laws, it was their Intereſt to do this, That is the *Second* thing.

The *Third* Token is, by their Principles. And ſo, whoſoever did this, they ſhould be either ſuch as hold nothing Unlawful, or at leaſt ſuch as hold it Lawful to do ſuch things.

For the Firſt, that is, Men of Atheiſtical Principles; they follow only their Luſt, or their Intereſt; Which will ſcarce unite any number of men to carry on ſuch a formed deſign as this was. Or if it had, they would ſcarce have held together ſo long, they would have impeached one another, and ſo ſaved us the Labour of Diſcovering them by this Token. I do not therefore charge it upon them that hold nothing Unlawful.

But how ſhall we excuſe them, that hold it Lawful to do ſuch things? If there are ſuch Men in the World, and if the other Tokens agree to them, they ſurely are the likelieſt that can be thought of for this Matter.

But ſuch a ſort of men there is, even here in *England*, we have them among us. I could not but think of them when I named the other Tokens, and ſo muſt any one that hath been converſant in their Books.

We need not put them upon the Rack, to make

make them Confeſs. They offer themſelves, they tell us ſuch things which we ſcarce dare tell you again. 'Tis ſcarce credible, how openly, and how groſly, they teach men theſe things They are the *Jeſuits* I ſpeak of. And whoſoever reads their Books cannot but know I do not wrong them in what I ſay.

I ſay, *Firſt*, They teach men to raiſe ſuch Reports as we heard of this Perſon.

And *Secondly*, 'Tis their Intereſt to diſcourage the Execution of the Law.

And *Thirdly*, They hold it Lawful to kill Men that would prejudice them or their Religion.

If I prove theſe *Three* things, we have all the Tokens together, which I think are not to be found ſo in any other Perſons or Society. Let them clear themſelves as they can of the Fact. I will prove the Tokens. And *Firſt* for their teaching of Calumny.

In plain Terms, to ſlander another man in Defence of ones own Right or Honor, and eſpecially one of the Fathers to do it in Defence of the Society; ſome hold it plainly Lawful. Some ſay, it is a Venial Sin. For the Proofs you may find them together in the *Fifteenth* of the *Provincial Letters*. If ſo, what ſhould hinder theſe

Temburin. lib. 9. cap. 2. Sect. 2. n. 4. doubts whether it be any Sin. *Lovan. Theſes, Anno* 1645. make it but a Venial Sin.

men from raiſing all thoſe Reports of this Perſon? Since it was in Defence of themſelves, and of their Sect, if they killed him.

Secondly, That it was their Intereſt to kill him, 'tis manifeſt; if they have any deſign againſt the Government; And if either his Life would have hindred or diſcovered them in it, or if his Death would diſcourage others from being Active in their Place. But that it is the Intereſt of their Sect, and of their Church, to ſubvert the Government; and that they for their Parts deſign it now at this Preſent; I think this is ſo palpable, that I ſhould but loſe time in proving it.

Thirdly, That they hold it Lawful to kill in ſuch caſes. For this, 'tis as plainly delivered in their Writings, as any Article of Faith is in the Creed.

They ſay Firſt in General, To kill another, is Murther indeed, if you do it for Revenge, or any ſuch Siniſter End. And therefore you muſt be careful to direct your Intention aright. And ſo by directing the Intention, though you do the ſame Act, it is not Murther.

Franc. Amicus, in *Curs.* Theol. Tom. 5. diſp. 36. Sect. 7. n. 118.

For Example (ſaith *Amicus*, one of their Profeſſors) if one threatens to publiſh grievous crimes of my Self or of my Order; When I have no other way to eſcape this, I may lawfully kill him.

And

And (ſaith he) 'tis plain that I have no other way, if he be ready to charge me or my Order Publickly, *Coram graviſſimis viris*, before men in Authority.

Saith *Tannerus* in like manner, One may kill him, if it be in Defence of his own Goods, or of the Goods of his Society. *Adam. Tanner. Theol. Schol. tom. 3. diſp. 4. q. 8. n. 83.*

Saith *Leſſius*, If one endeavours to take away my life, by revealing a ſecret crime, I may kill him. Nay, if he endeavours to take awa y but my good name, by revealing a ſecret crime, I may kill him, ſaith *Leſſius*, and the ſame ſaith *Filliucius*. Now who that knows what Informations our Friend had againſt them, can doubt but they m ight lawfully kill him by theſe Doctrines? *Leſſius de Jure & Juſt. lib. 2. c. 9. dub. 8. Sect. 47. Si nomini meo, &c. Filliuc. Moralium Quæſt. tom. 2. Tract. 29. c. 3. Sect. 52. Si quis detrahat falſis criminationibus apud viros honoratos--poſſit occidi, quando aliter famæ damnum avertinon poteſt.*

I name but one for each. Whoſoever would ſee more, may find them collected in the *ſeventh* and the *thirteenth* of the *Provincial Letters*. Though if we had but one Author for each of theſe Doctrines, that's enough to make a probable Doctrine, as they tell us. And then, if it is probable, we may practiſe it ſafely without ſin. *Leſſius de Jure & Juſt. lib. 2. c. 9. dub. 12. Sect. 81.*

I know what any *Jeſuit* would anſwer to this: They would ſay that theſe Doctrines, are ſome of them delivered as being only Speculatively true; that is, they are true in their own Nature: But they are not *Practicè ſequendæ*, that is, in reſpect

ſpect of the Conſequences, they are not to be reduced to Practice. And why ſo? If they are ſpeculatively true, why then are they not to be practiſed? They themſelves tell you why, They would cauſe diſorders in the Commonwealth.

Filliuc. lb. majora mala in Rep. ſequerentur.

Leſſius hath a better Reaſon, for one of them, He ſaith, one ought not to practiſe it, becauſe if one doth, he may be hang'd for it. The mean while, if one can do it ſo ſecretly, as not to diſturb the Commonwealth, (and then to be ſure he ſhall not hang for it) in that caſe it is *Practicè ſequenda*, 'Tis to be practiſed according to their Doctrine. Or if not, while it is ſpeculatively true, that the thing it ſelf is no ſin; Who that knows this, and hath a mind to kill another, and ſees his Occaſion, will make any Scruple of the Practice?

Leſſius de Jure & Juſt. lib. 2. c. 9. dub. 8. Sect. 47. — talis in Rep. bene conſtitutâ ut homicida plecteretur.

Yes, (they will tell you) the Pope hath forbidden it, in that Decree of the Year 1665. which is ſet down in the end of the laſt *Roman Index* To their ſhame be it ſaid, Theſe Doctrines are forbidden indeed; But not as being Untrue, not as Contrary to God's word, or having any Immorality in them: How then? He ſaith, they are *ad minimum ſcandaloſæ*, At leaſt they are apt to give Offence, (no doubt they are, if we Hereticks come to know them:) And therefore

fore he charges them upon their Obedience to himſelf, that they muſt not Practiſe theſe Doctrines.

Had he ſaid upon their Obedience to God, that had been a dangerous word. It would have made them afraid to Practiſe them, even in his own Service. He would take heed of that, not to ſpoil that which may be a Uſeful Doctrine. But he forbade it, forſooth, upon Obedience to himſelf, which is ſuch a Reſtraint as the Pope may take off when he pleaſeth.

And how can we tell, when he doth, or doth not, that which is in his Power ſecretly to do or not to do? We have only this meaſure by which to judg: He will do whatſoever he ſees beſt for the Catholick Cauſe. If he ſees it beſt for the Cauſe, we ſhall live. If not, you ſee it is no ſin to kill us; even the Pope being Judge. So that now we hold our Lives at his Courteſie.

But thanks be to God, that gives us better ſecurity than that; gives us Government and Laws to protect us: Or elſe, no man here knows how ſoon he might be laid as our Friend is before us.

And we thank you, Reverend Fathers of the Society, if you were the men that killed him, as you are the likelieſt if we may believe your ſelves; We thank you, that you did not begin with the

Government first. That you killed *him*, not the *King*. There had been a Blow indeed. We thank you for not beginning with That. Though we have the less cause, if your Plot was against the King, and you only took this man away, that you might the better cover it. We thank you at least, though we pay too dear for it, that you have made the People know your Religion; that you have Alarm'd the State with your Practises; We may live the longer for that, to thank you for it.

But then we must remember, we ow this to God, not to you. He it is that hath crossed your Design. It is he that hath taken away your Covering, and spread reproach on your faces in the stead. We see what you would be at; if not by this, by some thing else.

And if we saw it by nothing else, we know it sufficiently in your Writings. When your Doctrines are so plain, we have no Reason to doubt of your Practises. God still deliver us from your Bloody hands. God keep *England* from your Bloody Religion.

This being at present as far as we can go in the Discovery; all that remains is, to return, and to consider our loss, and to lament over it. It was the Consequence of *Abner's* Death. *The King La-*

Lamented over Abner, *and the People wept over him again.*

King *David* mourned for *Abner*. That was all that he could do. Our King hath done more. He hath not only lamented, but proclaimed his ſenſe of it, to the whole Nation. He hath done it, once, and again, with all poſſible Demonſtrations of his Care, and of his Concernedneſs, for the Diſcovery, and for the Puniſhment of this wickedneſs.

Where the King hath begun to us, we ought to follow him, as *Iſrael* did *David*. We have wept already, we are here to weep over him *again*. And becauſe I would not keep you long in pain, nor ſtir you up to fruitleſs Tears, I will endeavour to ſhew you how it may be a uſeful Lamentation.

There is no fruit to Godward, but is to be brought forth with Patience. And therefore *firſt*. I muſt caution you to that, in this and all other Trials. If this Horrible Fact were committed by thoſe hands, (which of all other we have reaſon by all Tokens to ſuſpect) yet have Patience, and deal not violently even with *them*. What by Law may be done, I would not preclude, I pray for it. But otherwiſe, 'tis Murther in you to kill a *Jeſuit*, that thinks it none in ſuch Caſes as this to

kill You. God be thanked, you are no Diſciples of theirs, but of him whoſe ſacred name they abuſe; that Holy *Jeſus*; He hath taught us other Rules, he hath ſhewed us other Practiſes. *Love your*
Mat. 5. 44. *Enemies, Bleſs them that curſe you, Pray for them that deſpightfully uſe you and perſecute you.* Theſe Rules, and the like, are the Soul of the Chriſtian Religion. 'Tis that which ſoftens the Heart, and makes it gentle, and tender, and pitiful. And ſo
1 Pet. 2. 23. conforms us to the Image of *Chriſt*, *Who being reviled, reviled not again; When he ſuffered, he threatned not; but committed himſelf to him that judgeth Righteouſly.*

Indeed, when I conſider the temper that is required of all Chriſtians; I cannot but bleſs God for what I find in the Proteſtant Religion. I cannot but reflect on the incredible Patience that was found in you at the Fire of *London*. Though ſo many believed, and few very much doubted whence it came; that it was from the ſame hands which we juſtly ſuſpect for this Wickedneſs; yet there was no Tumult roſe upon it; no Violence done that extended to the Life of any Perſon.

You then bore patiently that great loſs both of your Houſes and of your Goods. And now it cometh to your Perſons and Lives, ſtill your Patience

tience continues. Is not this a fair proof of your Religion? I bleſs God for it; and pray for the like in other things; Though this one is a great Teſtimony to us, even our Adverſaries themſelves being Judges, if they would but conſider it.

Had either of theſe things been done or happened in any Popiſh Countrey; had the Proteſtants been ſuſpected to have had any the leaſt Finger in them; there had not been one of them ſuffered to live in that Countrey. Alas! without that, What have thoſe poor men ſuffered? What have they not ſuffered, who have had their Lot in Popiſh Countries? In *France* a hundred thouſand Maſſacred in a few daies. How many more thouſands in *Ireland* in our Memory? not to ſpeak of the like Slaughters, in *Piedmont*, and elſewhere.

Where can they ſhew the like in Countries of our Religion? They might have found it nowhere, if we had been like them. But bleſſed be God, we are not ſo, and I hope ſhall never be.

I beſeech you to continue the ſame Patience ſtill; not loſe it for any, even the higheſt Provocation. Commit your wrongs to him that judgeth righteouſly; and under him to the Ma-

Rom. 13. 4. giſtrate, that *bears not the Sword in vain.* The King hath already ſhewed his care in this Matter. Follow it with yours, in lawful waies. And if neither of theſe will do, leave the Matter to Pſal. 9. 12. God. *When he makes Inquiſition for Bloud, he* Pſal. 58. 11. *will remember them.* We ſhall ſee it in his time, which is beſt; And that by ſuch Tokens, that *all men that ſee it ſhall ſay, Verily there is a God that judgeth in the Earth.*

Next, Since we ought to Imitate thoſe whom we praiſe; let us follow our Friend, in thoſe things which were praiſe worthy in him. I might enlarge this in ſundry Particulars, for he had not a few Exemplary Virtues. But I muſt not enlarge beyond thoſe that are of preſent Conſideration.

Let us firſt endeavour to right him in the Injuries that he has ſuffered, and then not ſhrink from our Duties for fear of ſuffering the like our ſelves.

For the Firſt, He was ready to do all right to others, eſpecially if they had been ſo handled as he was. If any other, If his Murtherers themſelves, had been uſed thus, he had been the man to have righted them; by all lawful means to clear the Innocent, to diſcover and to puniſh the Guilty. This Duty is now Yours, every one in his

his Place, to do all that poſſibly he can, to right his Memory, to diſcover his Murtherers, and to bring them to due Puniſhment.

I need not much exhort You to this; and therefore next, for that which may be more needful; I beſeech you to follow him in this, not to ſhrink ſo far from your Duty as to fear them, He feared them not for Your ſakes.

'Tis true, he ſuffered for it, he loſt his life. But let the Devil get nothing more by that. He hopes, and it ſeems to have been his deſign, to deter You from Your Duties, for fear if you be too forward, he may ſtir up others to ſerve You in like manner.

Well, but that will not certainly follow. They will not alwaies find men unprovided, nor alwaies ready to be drawn into Traps. You ſee they have awakened the Government, I hope this will alſo awaken You. Oh how happy ſhould we be, (though we paid ſo dear for it,) if we could gain this by what we have loſt; If all would be ſo vigilant, ſo reſolved, that they might not know which to take next; If for one Sir *Edmund Godfrey*, whom they have taken away, we might ſee twenty, yea a hundred ſuch Juſtices in this City.

And

And why not? The *Engliſh* ſpirit is Generous and Bold, as well as it is Compaſſionate and Gentle. They may be perſwaded or miſled, but they are not to be frighted, or threatned; not eaſily into their Duties, I hope, much leſs out of them. That, I truſt, will never be.

Eſpecially, if we remember the good Providence of God, which is the *third* thing. If we look up to him, that hath ſecured us againſt ſo great and ſo many Dangers. *He that delivered me from the Bear, and the Lion,* (ſaith *David*) *he will deliver me from the hand of this Philiſtin.*

1 Sam 17. 37.

We may argue likewiſe; He that ſaved us in *Eighty Eight*, he that ſaved us from the *Gunpowder Plot*, he will deliver us from this curſed Conſpiracy. He will give us this fruit of our Loſs, and of all their Machinations againſt us.

Who knows, but, in the end, it may prove a fatal blow to themſelves? This, together with other things, which are now under Conſideration, may occaſion a fair riddance of all that Faction out of *England*. It may ſo happen to them, as the Apoſtle foretold it would to the *Jews*, when they perſecuted

ſecuted the Chriſtians at *Theſſalonica*, That they would but *fill up the meaſure of their Sins, that Wrath might come upon them to the uttermoſt.* 1 Theſ. 2. 16.

I pray rather for their Converſion. But whether that will ever be; Whether the one, or the other, we muſt leave that to God.

And Laſtly, Look to our Selves, that all our ways be pleaſing in his ſight. If ſo, he is able to ſecure us againſt all others: But otherwiſe there is nothing can ſecure us againſt *Him. Except he keep the City, the Watchman wakes but in vain. But if he be on our ſide, we need not fear what man can do unto us.* Pſal. 127. 1. 118. 6.

Therefore cleave we to him, with all our Hearts, and Souls. Hold faſt that which he hath committed to our Charge, the Goſpel of Chriſt. When God ſees Truth on our Side, nothing can make Him againſt us, but Sin.

Therefore Watch alſo againſt Sin, Shew the Truth of your Faith by your Works, Adorn your Holy Profeſſion with a Holy Life. So living, Death can be no Surprize to us, even ſuch a Death, or worſe, if worſe

can be, Let them kill our Bodies, abuſe them, mangle them, as this is, or worſe; Let them burn them, and throw our Aſhes whither they pleaſe; We loſe nothing by it. At laſt, all ſhall meet again in a happy and bleſſed Reſurrection.

FINIS.